

Christian Statesman

VOL. CII

Pittsburgh, Pa., January, 1958

No. 1

DEMOCRACY, CHRISTIAN OR SECULAR?

Rev. D. H. Elliott, D.D.

We believe in democracy and in our democratic form of government. But there are two kinds of democracy. One kind is Christian and the other kind is secular. A secular democracy recognizes no authority above that of the people. It is the rule of a majority. If a majority votes for that which is wrong, a secular democracy concedes the right to have it. If the constitution of a democracy makes no reference to a higher power, then all decisions made under it must rest on that same secular basis.

In the famous debates between Lincoln and Douglas on slavery, Douglas said, "I hold that Illinois has a right to abolish slavery as she did. And I hold that Kentucky has the same right to continue slavery and protect it that Illinois has to abolish it."

Lincoln replied: "Judge Douglas contends that whatever community wants slaves has a right to have them. And so they have if slavery is right, but if slavery is wrong they have no right to do wrong." The issue between Christian and secular democracy is that of right and wrong as measured by the constitutional law of God.

Democracy's Peril

A ship with no competent captain on board sails on a perilous sea. Such is the ship of state if "we the people" undertake to sail it alone. According to the part of our Constitution no mention is made of God nor Christ who is "the prince of the kings of the earth" and "governor among the nations." "In God we Trust" upon our postage stamps and

coins is highly commendable, but grossly inadequate as long as our fundamental law remains silent.

A godless democracy may prove no safer than a godless monarchy. Mere majorities are oftentimes wrong. Both are broken cisterns that can hold no water. We cannot "make the world safe for democracy" until we make democracy safe for the world.

A secular government supports God's enemies.

Atheists and secularists are pleased with our Constitution as it is. It gives them the advantage in their attack upon all that is Christian in civil life. They base their attack upon our chaplains, thanksgiving proclamations, laws protecting the Sabbath and the Bible in our schools upon the secular nature of our Constitution. We must concede that as the issue now stands, the logic is on their side.

A secular Constitution also jeopardizes liberty.

The enemies of our republic press their arguments on the plea of freedom. But freedom for whom? Why, for atheists, secularists and all enemies of Christ and the Christian religion. But what about liberty for Christians? One bold illustration is the mother who objected to the Bible being read to her boy at school. She carried the case to the U.S. Supreme Court which sustained her plea on constitutional grounds. So in order to sustain the freedom of her one son not to hear the Bible read, millions of other boys and

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WHAT IS THE MORAL CLIMATE IN AMERICA?

(This editorial by Louis B. Seltzer, editor of the Cleveland Press and printed in the Congressional Record at the request of Hon. Gordon Allot, of Colorado, is used by permission.)

From a prison stepped Frank Costello, racketeer, thug, and thoroughly unsavory character, at whom a couple of weeks ago, a gangland enemy shot. Costello refused to talk.

The picture in our paper showed Costello, surrounded by a crowd of admiring teenagers, a kind of hero worship on their excited faces.

WHY?

A trusted banker in Chesterland, 40-year-old Robert Cummings, took \$28,000 from the bank which he, above all people had the sacred trust of protecting. He used it to play the Canadian ore stock market.

The people out at Chesterland have risen to applaud, defend, and help him, arguing that he was a nice, polite, and human fellow who just did the wrong thing—and got caught.

WHY?

The other night this writer was among a group of businessmen. They travel. They have big expense accounts. They also have addresses which they exchange among one another.

They are addresses where they can keep an evening's company with women of their choice at somebody else's business expense, if that's the kind of entertainment they wish, and, so protected is all

of this, that nobody is the wiser.
WHY?

In Cleveland, as in many other places across America, men have by dishonest, illegal, unwholesome methods accumulated fortunes, and have managed, by one device or another, to keep out of the penitentiary.

Now that they have their large accumulations of cash and an aura of respectability is accorded them. They get into the best of clubs, are applauded, feted, sought after. They were smart. They didn't get caught. They are considered successes because they have money, no matter how they got it.

WHY?

Two judges of Cuyahoga County are deeply concerned about the spectacularly rising divorce rate both locally and nationally.

The percentage of divorces against the total number of marriages is really incredible. These two men have handled thousands of divorce cases. They are concerned about the lowered attitudes of people toward the sanctity of marriage, and the resulting destruction of moral standards. The rate is going up even higher.

WHY?

This is a great, wonderful, fabulously successful country, where comforts and bound and interests are multiplying, a country which in a few hundred years, in a material sense, has accomplished more than other civilizations elsewhere on earth have achieved in thousands of years.

But something is happening to us—something deep, disconcerting, alarming, even when contrasted with all of this country's virtues, its superior knowledge, its more sophisticated attitudes. Sometimes that troubles a good many of us—something that unfortunately fixes the moral climate in which our children, more numerous than ever before, are being

THE CHRISTIAN STATESMAN, devoted to Christian Political and Social Science, founded in 1867, is the official organ of *The National Reform Association*, an organization of Christian citizens founded in 1863. Published January, March, May, July, September and November at the Association's Headquarters, 209 Ninth Street, Pittsburgh 22, Pa. J. Renwick Patterson, D.D., Editor. Rate, \$1.50 a year. Second class mail privileges authorized at Pittsburgh, Pennsylvania.

quired to live, to think, and to behave. Frank Costello is a thug. He represents the worst in America—the worst by any standard. He has arrogantly flouted the law, paid off people to protect his illegal operations, hired to kill, cheated the Government and perverted all with whom he came in contact.

STOLE MONEY

Robert Cummings stole money—by his own admission. He was supposed to protect his depositors' interests. If a man picked another's pocket of \$10, the presumption is that he would be arrested, tried and rather quickly convicted. Nobody disputes that Robert Cummings is an extraordinarily affable personality, one who did little friendly and considerate things for people. But so, too, do politicians — like the State auditor of Illinois, who robbed the taxpayers of a million dollars.

That doesn't justify his crime, and, hard as it is to say, neither does the fact that he is married and has children justify it.

If the people of Chesterland in effect condoned Robert Cummings' act, raise money to pay his embezzlement and if he thus escapes legal punishment for his serious crime—what has happened again to the moral climate of this country, its unwillingness in modern days to compromise with what in other days there could be no compromise?

WHAT IS IT?

What is it in the air of America, the attitude of America, the moral climate of America which is causing these things—tearing us down in the basic moral respects while building us up to such astounding material heights?

Why are the newsstands of America bulging with filthy pornographic pictures and magazines and books, when there are plenty of laws already to get rid of this obscenity, but which is flourishing because there is enough public appetite for it? Why is the theater filled with it and the best sellers reeking with it?

Is it good? Is it bad? Is it deep and penetrating, or superficial and fleeting? Where is our capacity for indignation at things we know in our hearts are wrong?

NATIONAL REFORM ASSOCIATION ANNUAL MEETING, NOV. 14, 1957 RESOLUTIONS

The National Reform Association consists of a company of God-fearing and law-abiding citizens who seek to promote the moral and spiritual welfare of the nation and of the world. It believes in that "liberty wherewith Christ hath made us free" and in that freedom which climbs by the trellis of righteous law. The Psalmist said: "I will walk at liberty, for I seek thy precepts," liberty directed by God's law.

We therefore support every movement and uphold every law which furthers what is right and restrains what is wrong.

First:

We reaffirm our determined opposition to the liquor traffic as a debaucher of morals, as a corrupter of youth and as a murderer on our highways. We call upon our legislators to enact laws which will prohibit all liquor advertising as it is related to interstate commerce.

We furthermore deplore the devastating evils of gambling, the distribution of salacious literature and the increasing desecration of the Christian Sabbath.

Second:

We are alarmed by the gradual elimination of the Bible, prayer and moral instruction from our public schools. The popular drive for so-called "liberty" means liberty for atheists, secularists and other enemies of God and the Christian religion, while the circle of liberty for Christians grows constantly smaller.

The sad fact is that our secular Constitution, which contains no acknowledgment of Deity, places a two-edged sword in the hands of the godless in their contention that all religious exercises in our public schools are unconstitutional.

Third:

We go on record as favoring the Christian Amendment which seeks an amendment to our national Constitution acknowledging Jesus Christ as King and Ruler of nations. Has He Himself not said: "No man cometh unto the Father but by Me" and "He that hath not the Son hath not the Father"? We express our gratitude to

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A DREAM COME TRUE

Dreams do not always come true, but the appearance of this January issue of the Christian Statesman in this new form is the visible evidence of a dream come true, for this issue was prepared from start to finish in our office and was produced entirely on our own equipment without any skilled help or outside assistance. It is the beginning of a new, and we trust, effective phase in the long and memorable history of the National Reform Association—made possible by the interest, prayers and support of those who by their voluntary gifts enable the Association to carry on its work.

Over the years, printing costs have been on the increase. On the other hand, receipts have not risen proportionately. Consequently, although more and more money has been going into printing, the volume of literature produced has not been increasing similarly. Since the effectiveness of our work is largely dependent on the printed page, it is most essential that we produce a constantly increasing volume of literature.

Since our limited receipts made that impossible at present high printing costs, it became increasingly apparent that if we were long to continue in operation, some means would have to be devised whereby we would be able to do our own printing. At first it seemed like an impossible dream. We had no funds with which to launch such a venture. Receipts could barely be stretched to cover the minimum essentials of operation. To invest in expensive equipment seemed utterly impossible. However, what is impossible with man is possible with God. We are taught in the Word that the prayer of faith is able to remove mountains of impossibility. In the prayer of faith, our needs were laid before the Lord. To Him all the praise must be given that the equipment needed has been provided. The Lord met this need for us in two ways. He led some people to become more generous in their contributions to the Association.

He led a few others to make special gifts designated for the purchase of printing as our needs in this regard became known to them. And then He led us to sources where we were able to purchase each piece of equipment far below the anticipated cost. Thus we were enabled to obtain a more complete set up than that of which we originally had dreamed. All of this transpired within the past ten or eleven months. Also He enabled us to carry on the regular work of the Association undiminished.

From an outlay of less than four thousand dollars we have equipment that could not have been purchased new for less than ten thousand dollars, yet every item is in first class working condition.

Our equipment consists of the following items: a model 221 Davidson offset press; two Vari-Typers, a model A-20 and a DSJ for composition; a Vari-Graph for headline and display type; a 23" paper cutter for cutting paper from regular printer's sizes; a power wire stitcher, a power folder, a pressure frame and ligatures for making plates, and equipment for making contact negatives without the use of a camera.

Materials are beginning to come off the press in considerable volume. We have just completed printing ten thousand of our Liquor Facts Folders for the Illinois W.C.T.U. These were run in two colors on enamel paper. We have printed approximately six thousand "Arrive Alive, Don't Drink and Drive" wallet calendars in two colors together with a considerable number of items in lesser quantities. The work is done entirely in "after office hours" time—in the evenings and on Saturdays. The equipment is housed in the basement of the Editor's home. Having majored in engineering in College and having a natural love for machinery, He derives some real pleasure and relaxation in the operation of the press and other equipment. With it we have every reason to believe that with God's help we will be able to perform a larger work and maintain a more effective witness in the behalf of the Kingship of Christ.

THE MISSING "R" IN EDUCATION

Dr. W. W. McKinney

Religion—as the fourth “R” in education—must be included in the diverse curriculum of our public schools if America is to remain a stable democracy in this modern era of social change and world unrest. A reliance upon God as the basis of personal morality and as the source of individual ideals must be inculcated in the minds of American youth during the formative years of primary and secondary education.

That thesis is presented and defended by Dr. R. H. Martin in a recently published book of one hundred power packed pages. It supplements with more recent data the author's previous book, “*Our Public Schools—Christian or Secular*,” and is more compact and convincing. It is a verbal bombshell which is certain to be widely read and vigorously discussed even at a time when satellites and nuclear missiles have crowded the front pages of the popular mind.

In short paragraphs and pungent phrases the former president of the National Reform Association has marshalled facts and figures to arouse the dormant conscience of educators, preachers and other boulders of public opinion. He presents a carefully documented challenge that merits earnest study by every friend of our American public schools.

Readers of the *Christian Statesman* now and admire Dr. Martin as a long time militant crusader for all aspects of moral reform. His new book is the ripened fruitage of specialized study in a field where he is a recognized authority. He writes with the passion of an evangelist, but with the balanced judgment of a social scientist who has carefully gathered comprehensive data from many sources. Throughout eleven brief chapters, brist-

ling with startling statistics and supported by statements from educators, judges and other leaders in public life, the reader is led to the conviction that non-sectarian religious instruction in the public schools is both practical and necessary.

Dr. Martin reminds his readers that American education was cradled in the church and developed under religious and moral motivation. But a comparatively recent reversal of policy has left the public schools merely an agency of secular education, with no accepted responsibility for helping to maintain the essential moral and religious basis of a democracy. Complete responsibility cannot be shifted to the church since less than fifty per cent of public school pupils receive instruction from the church. The other fifty per cent must be trained in the schools. There must be a return to certain aspects of the religious training which the public schools formerly emphasized and which have made America the world's greatest democracy.

No other nation has invested as much money in education nor so much upon the results of education as has the United States with a recent annual expenditure of over 15½ billion dollars. Education is big business. It should be held accountable for the production of desired results in character and ideals. Society has a right to examine critically the full fruitage of so vast an expenditure of tax money. The increasing secularization of life and the evident decline in morality makes imperative a more effective education in ethics and morality.

Dr. Martin examines carefully the direct and indirect non-religious character education that is a minor part in the curriculum of many schools. He spurns as insufficient and ineffective these present programs. He argues for a more comprehensive character building program with clearly defined objectives and religious motivation. He upholds religion as the most effective deterrent to crime and as the strongest force in character building. The Bible, both as a collection of the noblest thoughts of the ages and as God's textbook on morals and religion, should have a recognized place in the thinking of American youth. “It is as important

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What Others Say About This Book

"This book is an excellent source of information for anyone interested in advancing the cause of Christian education. Rich in significant quotations, Dr. Martin's book points out the urgent need for moral and religious education in our schools, and he offers a practical proposal for achieving this objective."

Edwin C. Clarke, Ph.D.,
President of Geneva College, Beaver Falls, Pa.

"In short paragraphs and pungent phrases, Dr. Martin in his latest book presents facts and figures to prove the need of religion as a moral force in education and outlines a practical program that merits careful study by all friends of public education."

William W. McKinney, Ph.D., LL. D.
*Former Moderator, Presbyterian Synod of Pennsylvania
Pastor First Presbyterian Church, Ambridge, Pa.*

"I have read 'The 4th R in Education.' It is a mighty message. It has stirred my mind and captured my imagination. It is wide-ranging and challenging. Any thoughtful person will not want to lay it aside, half-read; it's 'pull' constrains one to continue to the end. It is truly 'multum in parvo,' 'much in little.' I can commend it without any reservations, whatsoever."

Wilbur E. Hammaker, D.D., LL. D.
Bishop of the Methodist Church

"It is claimed that the greatest defect in American life is the divorcement between education and religion. This book widely read and pondered will go far toward remedying this defect."

Raymond L. Edie, D.D., Litt. D.
Editor, The United Presbyterian

\$2.00 per copy, Cloth Bound

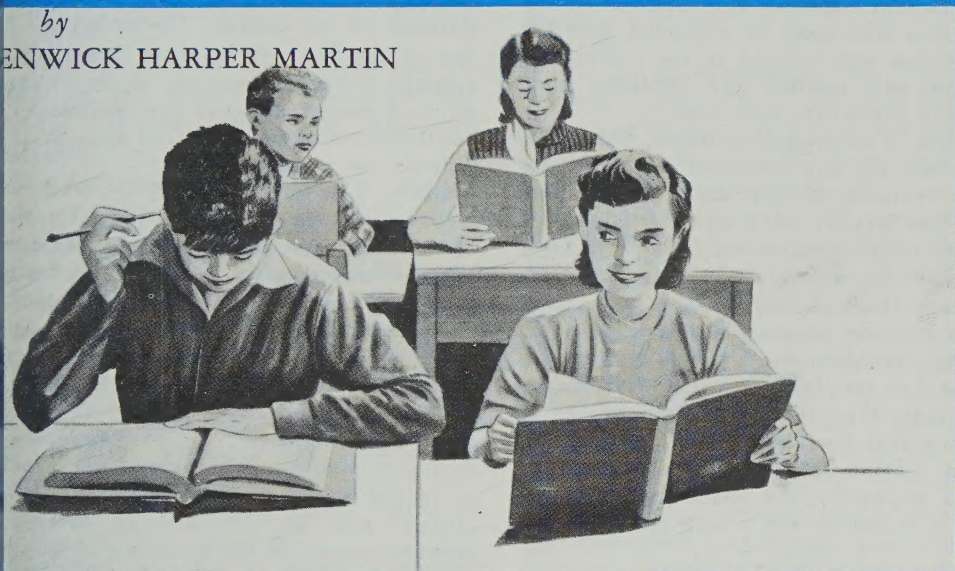
Published by

DR. R. H. MARTIN

712 GRANT BUILDING • PITTSBURGH 19, PA.

The fourth "R" in American Education

by
ENWICK HARPER MARTIN



n the beginning . . . GOD"

"Those who write upon
the tablet of the
human mind . . .
write for all eternity"

Coolidge



MISSING "R" IN EDUCATION

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that they know God as that they know mathematics, science and history," he maintains with supporting testimony from leaders in many fields of achievement.

The author recognizes the wisdom of the American principle of the separation of church and state and agrees that sectarianism has no place in the unified curriculum of tax supported schools. But he rejects with emphasis the illogical deduction that God must be excluded from the curriculum and ignored in the cultivation of the self control and idealism upon which a democracy must rest.

There is no pragmatic basis, Dr. Martin believes, for any imagined neutrality toward religion in education. "The supposed neutrality of a secular education toward religion turns out to be hostile to religion by silently sweeping religion from the stage of life."

To exclude religion from education is to give children the impression that religion has no place or value. It is to indoctrinate them through the repetitions of silence that God does not exist and that Jesus Christ does not matter. Any imagined neutrality, the author reaffirms, is only a delusion and a surrender to atheism.

Religion, as defined by the Supreme Court, "has reference to one's views of his relation to his Creator and to the obligations they impose of reverence for His being and character and of obedience to His will. The essence of religion is belief in a relation to God involving duties superior to those arising from any human relation." Religion, as thus defined, is a safeguard of democracy and must not be excluded from the schools to satisfy the noisy protests of a small minority of aggressive atheists.

But how can that essential religious training be imparted to the neglected generation of American youth? Dr. Martin brands as unwise the fragmentation of public schools into denominationally controlled parochial schools. He also rejects as inadequate released time programs on a separated sectarian basis in neighboring churches on a competitive or cooperative basis.

The closing chapter outlines in detail a comprehensive program and suggests various ways for integrating a religious emphasis into the school curriculum. The action of Congress, in adding the words "under God" to the daily pledge of allegiance to the flag, presents an opportunity to explain the purpose of the change. A study of the great religious documents of American history, including the Declaration of Independence where God is mentioned four times, affords seasonal opportunities to emphasize the religious foundations of our nation. Moreover, all but one of the forty-eight state constitutions contain acknowledgments of dependence on God which suggest the necessity of continued reliance upon God both by individuals and governments.

Other valuable teaching opportunities are available in the observance of national religious holidays, in the singing of national anthems, in the study of famous religious paintings and religious inscriptions on coins and currency, and in tours to national and state capitals with an explanation of why legislative bodies are always opened with prayer by a government chaplain and why the government supports chaplains throughout all branches of the Armed Forces. The author concludes with an encouraging review of present trends in the thinking of school men who are also aware of the problem and who are recognizing the major influence of religion in our national life and as a motivating factor in right conduct.

Dr. Martin has again put us all in debt by the careful preparation of this timely discussion of a most vital problem. The enthusiastic reader of his latest book will desire to purchase several copies to put in the hands of public school officials and parents who are concerned with the very evident defect in our present curriculum.

Readers of the *Christian Statesman* are requested to order *The Fourth "R" American Education* from the National Reform Association, 209 Ninth St., Pittsburgh 22, Pa. Price, \$2.00 per copy. Be sure to include your name and address with your order.

THE ANNUAL MEETING OF THE NATIONAL REFORM ASSOCIATION

The National Reform Association met at the First United Presbyterian Communion House, Pittsburgh, Pa., the evening of November 14, 1957, for its ninety-fourth annual dinner and meeting. With the Executive Secretary, Dr. J. Renwick Patterson presiding, Dr. R. H. Martin, President Emeritus, offered the invocation prayer.

A delicious baked ham dinner was enjoyed by the ninety-four members and friends of the Association who were present.

The following special guests were introduced: Mrs. A. F. Leonhard, past president of the Pennsylvania W.C.T.U.; J. Edwin C. Clarke, president of Geneva College; Dr. S. Bruce Willson, president of the Reformed Presbyterian Theological Seminary; Dr. and Mrs. Karl Monroe, secretary of the Sabbath Association of Western Pa.; Dr. T. C. McKnight, president of the Christian Amendment Movement; and the two secretaries of the National Reform Association, Mrs. J. R. Patterson and Mrs. M. Ruth McKibben.

The Rev. Kenneth G. Smith, a member of the Board, royally entertained us with two tenor solos—"The Heart Bowed Down" and "The Slumber Song". He was accompanied at the piano by the Rev. David M. Carson, professor of Political Science at Geneva College.

Dr. W. W. McKinney, president of the National Reform Association, took the chair and presided over the business meeting which followed.

Mr. Knox M. Young, the treasurer, read his report for the period of November 1, 1956 through October 31, 1957. Mr. Chester Fox read the report of the Auditor. His reports were received with appreciation, and approved, and are filed for reference.

Dr. Kermit S. Edgar read the report of the Nominating Committee, which was accepted as a whole. The present officers

and members of the Board whose terms had expired were reelected. Attorney Charles E. McKissock was elected to fill the one vacancy on the Board.

Dr. Delber H. Elliott read the report of the Resolutions Committee. The resolutions were approved, with the recommendation that they be circulated as widely as possible.

Dr. W. W. McKinney spoke in commendation of Dr. R. H. Martin's forthcoming book, *The Fourth "R" in Education*.

Dr. J. R. Patterson, the Executive Secretary, gave a brief and most heartening report of the work of the Association. He spoke particularly of the expansion of the "Sticker-on-a-Liquor-ad" Crusade, and of the acquisition of new printing equipment which will materially aid the Association in the printing of literature. The work of Dr. Patterson was approved.

Again, we were treated to tenor solos by Rev. Smith, who sang "Come Unto Me" and "I Come to Thee" — the words of the latter adapted from the 51st Psalm.

The speaker of the evening, the Rev. Melvin M. Forney, General Secretary of the Lord's Day Alliance, and Chairman of the Federated Legislative Committee at Harrisburg, brought an inspiring and challenging address. He spoke of the fear which has gripped the world in the light of scientific attainments; and that while "every turning point in history has been decided by an act of God, and not by an act of man," nevertheless, we are turning less to theology and more to technology, less to freedom and more to regimentation, less to faith and more to secularism. He said, "When you try to meet man on man's terms, you are forever running away." Dr. Forney centered his message around the Hegelian Dialectic, in which the thesis—the concept of the day—is challenged by the antithesis, with the ensuing compromise known as the synthesis, which then becomes the new thesis. He showed the destructive force of this dialectic on the authority of the Bible, the salvation by Jesus Christ, the faith-

ful use of the Sabbath Day, and how it militated against the effort to rid our country of obscene literature, and the alcohol traffic. The dialectic employs argumentation, while we are called to be "Witnesses", and the witness testifies, not argues. He ended his message on the climactic note of the Hallelujah Chorus, "King of Kings and Lord of Lords, - and and He shall reign for ever and ever."

Dr. W. F. Harkey closed the meeting with the benediction.

- Kermit S. Edgar, *Secretary*

RESOLUTIONS

(Continued from page 3)

the senators and representatives who have repeatedly introduced such legislation in both houses of Congress.

Fourth:

We again pledge our prayers, our moral and financial support to our Executive Secretary, Dr. J. Renwick Patterson and his office staff and all associated with them in their endeavors to promote righteousness and to restrain evil.

One hundred twenty five years ago Alexis de Tocqueville, a noted French writer, visited America to study our institutions. He returned home and wrote a book on Democracy in America. We quote here one memorable sentence from his book:

"America is great because she is good, and if America ever ceases to be good, America will cease to be great."

In this era of atomic and hydrogen bombs, of nuclear weapons and earthborne satellites, and in the face of threats of annihilation by a ruthless and cruel enemy, is it not high time for America to heed the call to repentance and a return to God which He gave to Israel when He said:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their evil way; then will I hear from heaven, and will forgive their sin and will heal their land."

DEMOCRACY, CHRISTIAN OR SECULAR?

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girls are being deprived of their freedom of hearing it read in *their* schools.

The situation as it now stands is that the circle of freedom for Christians is growing constantly smaller. The right of our children in school is being challenged to hear the Bible read, to sing praise songs, even to hear the story of the Christ told at the Christmas time. Could such things have happened if our Constitution had been drafted on a Christian basis?

Democracy's Decline

True democracy in America is suffering a serious decline. The tragic break came between the *Continental Congress* and the *Constitutional Convention*. The former was a God-conscious assembly. Sessions were opened with prayer. Days of public prayer were proclaimed from time to time when baffling issues were before them. When their prayers were answered, days of thanksgiving were observed.

But, in the *Constitutional Convention* which followed, prayer was given no official expression. When Benjamin Franklin offered his historic resolution calling for prayers for divine guidance, his motion was lost by adjournment. No days were proclaimed for prayer or thanksgiving. Can we be surprised that the final draft of the Constitution contained no acknowledgment of God or of any power higher than the law of man?

Nearly all of the early colonial documents and charters contain acknowledgments of Almighty God and His law, and many of them specifically make mention of Jesus Christ.

That was long ago. We have travelled far since then. Which way? And where do we stand today? An example or two show how the wind blows:

According to *News and Views*, a superintendent of schools in New Jersey briefed all his principals as follows: "...it may be wise to consider how the Christmas program...could be replanned so as to de-emphasize the sectarian religious aspect thereof and to emphasize

instead the folklore values...within the foreseeable future it will be required by the courts that the specifically religious aspect of the celebration be deleted from the public school programs...it might be well to begin to replace the program so that the change-over be so gradual as to be unnoticeable to the general public."

Rev. Ross Allen Weston of Arlington, Virginia, is quoted as saying: "...some of us feel we have moved beyond to a religion greater than Christianity - to a religion of humanity."

There are of course certain Christian features which may function under a secular constitution, providing the leaders are Christian. Men like John Adams, Abraham Lincoln and Woodrow Wilson provided Christian leadership in the presidential office. But it was purely voluntary on their part. Nothing in the Constitution requires it. Thomas Jefferson who followed John Adams as president refused to appoint days of prayer as his predecessor had done. Should an Atheist or a Moslem be elected to the presidency there is nothing in the Constitution or in the prescribed oath of office to require him to administer his office other than on a purely secular basis.

The prophecy of William Booth of 75 years ago is coming true. He said: "The chief danger of the next century will be religion without the Holy Ghost, Christianity without Christ, forgiveness without repentance, salvation without regeneration, politics without God, heaven without hell."

Democracy's Recovery

How can the living water be restored to our American democracy? The first essential is the nation's *return to God*.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

(2 Chron. 7:14)

The second essential is for the nation to acknowledge God in its fundamental law. A proposed Christian amendment to this end has for a number of years been introduced by senators and representatives in the United States Congress. It

calls upon this nation to "devoutly recognize the authority and law of Jesus Christ, Savior and ruler of nations."

We are not so naive as to presume that the mere writing of the name of Deity in the Constitution will make the nation Christian. What we seek is not the pinning of a badge upon the lapel of Uncle Sam's coat. An amendment to the Constitution requires for passage of a two-thirds vote of both houses of Congress and a ratification by three fourths of the state legislatures. Such an achievement would surely indicate that Uncle Sam had really become a Christian.

Furthermore, the passage of such an amendment would bring our written Constitution into harmony with our early history and the aims of the founding fathers. It would bring our government in line with the moral law of God. It would declare before the world that the United States is a Christian nation. It would provide our ambassadors and statesmen a Christian basis on which to rest their decisions. Last, but not least, it would forever silence the arguments of the secularists who claim that chaplains, the Bible in the schools, and Thanksgiving proclamations are contrary to the Constitution.

Dr. E. Stanley Jones in his book *Victorious Living*, said:

"The builders of civilization have tried to build a civilization without Christ. True, we thought we could put Him in as a decoration to make the building religiously respectable. But we did not put Him in the foundation and build upon Him. And now the structure is crumbling around us. The foundations are wrong - they are Christless, hence crumbling. Jesus must not be merely decorative but in the foundation itself. It is our one hope."

Dr. A. A. Hodge made it still stronger when he said:

"I charge you, citizens of the United States, afloat on your united sea of politics, that there is another, one Jesus; the safety of the state can be secured only in the way of humble and whole-souled loyalty to His person and of obedience to His law."

FROM THE STUDY WINDOW

DAVID M. CARSON

Head of the Department of Political Science, Geneva College

Where did government come from? Many answers to that question have been given, many intriguing, many partly true. The Bible is clear that government was instituted by God, for the good of men.

If this is true, it is reasonable to believe that God would concern Himself with the characteristics of government. So many pages of the Old Testament are filled with descriptions and accounts of government, good and bad, that it cannot be just incidental to the story. In the Pentateuch, the laws for an ideal government are presented. In the books of history, the sadly deficient actuality of Hebrew government is described. In the books of prophecy, the sins of Hebrew government are denounced.

As one reads through the laws given by God for the conduct of the Hebrews, there are three outstanding characteristics of the government: justice, mercy, and reverence.

Justice. Long before Plato recorded Socrates' dialogue on the subject of justice, God had said:

Justice, and only justice, you shall follow, that you may live and inherit the land.

Long before Socrates had questioned his hearers on the nature of justice, God had given specific, concrete applications of the principle to his people:

You shall not pervert the justice due to the poor in your courts.
You shall have just balances, just weights, a just ephah, and a just hin.

Mercy. The spirit of Hebrew law was set by the many provisions for the aid and protection of the needy. The familiar story of Ruth gleaning in the field of Boaz has made familiar the rule that in reaping a field the corners should not be cut. The poor of the village thus had

some means of sustenance. The rule that a Hebrew should not take interest from one of his own people is also familiar. No man, if he had taken his neighbor's garment in security for a loan, was to keep it over night. A man was to pay his servant every day.

The outstanding demonstration of the inherent mercy of the Hebrew state was the year of jubilee. Every fifty years came this year of special celebration, which every man's inheritance was returned to him. If, by reason of extremity he had had to sell his land, it was reality only a lease until the year of jubilee. Every family was therefore to have through the generations a source of income. God insisted that as He was merciful, so His people should be to one another.

Finally, and this is the idea most frequently repeated, the people as a whole were to recognize the sovereignty of God over their nation and to keep His commandments. This is the dominant theme of Moses' farewell words, they are recorded in Deuteronomy.

You shall fear the Lord your God; you shall serve Him and cleave to Him, and by His name you shall swear.

He is your praise; He is your God, who has done for you these great and terrible things which your eyes have seen.

Fear this glorious and awful name, the Lord your God.

This reverence was in recognition both of God's greatness and His grace. His goodness was for ever to stimulate their grateful worship.

Justice, mercy, and reverence the great characteristics of God's ideal state.